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# THE FLAMING SWORD



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# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## Osteological Analysis of Structured Man and Cosmos.

### Part IX.

#### Relations of the Astro-Biological Ecliptic and Equator; the Equatorial Line of Mortal Propagation and Ecliptic of Divine Momentum.

THE ECLIPTIC is the median line of the circle of the zodiacal belt. It is the actual path of the sun from the equator north to the tropic of Cancer, from the tropic of Cancer south to the equator, from the equator south to the tropic of Capricorn, and from the tropic of Capricorn back to the equator. In the old astronomy, it is the supposed path of the earth around the sun in its orbit, which would render it only the apparent path of the sun, but the real orbit of the earth in its relation to the zodiacal belt. This supposition is a mere fallacy, founded upon the assumption of the convexity of the earth and its transmission through space (filled with material substance like a "jelly"), at the velocity of from 16 to 20 miles per second, without friction. No reasonable mind can fail for a moment to see the absurdity of this proposition.

*Why should there be two circles of motion around two axes, with an obliquity of their planes and consequently of their axes?* We have already noticed the two motions of the stellar nucleus, one of which is axillary, the other orbital and excentric. The primate cause of the axillary motion is the conflict of energy; the primary motion being efferent, the secondary being afferent;—the first flowing from center to circumference, the second flowing from circumference to center.

The existence of the stellar center or nucleus and its motion are dependent upon the reciprocal existence of the material boundaries of the co-ordinate circumference; for when the mind begins to think on normal lines, it will at once perceive that both center and circumfer-

ence are interdependencies, neither of which could exist without its reciprocal counterpart. We ask the student to compare this rational summary with the uncertain hypothesis of the pseudo astronomer, who attempts to account for the existence of a solar nucleus of persistent energy radiating the results of myriads of tons per second, of consumed matter into illimitable space, whence it never returns to replenish the nucleus and source of its origin.

If two great astronomers could agree upon the source of the sun's energy, there would be some little ground for a common loyalty to the great Copernican fallacy. But no two astronomers agree upon the material source of the *solar fire* or *iceberg*, both of which states exist at the same time and in the same place, upon different hypotheses of "authoritative" and recognized "physicists." The energy radiating from the stellar nucleus is the product of material combustion; and there is a correlate equation between the amount of matter consumed and the energy generated at and radiated from this nucleus. Precisely as the heart of the physical organism of the vidual man conveys the blood to a limitable periphery, distributing it as arterial blood, and collects it again from the limits of circulation, aggregating it as venous blood, so does the electromagnetic fire of the astral center radiate its energies to a circumscribed boundary, whence, through an electromagnetic combustion, it is conveyed again to the center of the universe, the stellar nucleus, which is the co-ordinate of the limitable environment of this astral center.



The reciprocal combustion of matter at the center and circumference of the cosmogonic egg, (at which extremities matter is destroyed as matter and transformed to the inversely active qualities of energy,) is a factor in the friction of anodic and cathodic activities which maintain the axillary motion of the cosmogonical pivot. The axillary motion is the diurnal rotation of the center. Upon this motion depends the phenomena of day and night, modifications of which depend upon the co-ordinate radiation of photoic (light) and scotoic (dark) energies, each generated at the same center by the same process of combustion, but flowing in opposite directions.

According to the commonly accepted theory of light and darkness, darkness is the absence of light. You might as well affirm that the black coal beds in the earth are the absence of the white snow which covers the ground in winter; or that the snow is the absence of the coal bed. Light and darkness are diverse qualities of energy, and both are substantial things. They are radiated in opposite directions from opposite poles as cathodic rays, and converged to the same poles from their corresponding hemispheres as anodic convergencies. The diurnal motion of the stellar center with these factors of motion and combustion, provide and account for day and night.

The oscillation of the astral nucleus around the stem of its axillation, is comparatively slight from north to south and south to north across the equator, as the change of seasons—cold and heat, or winter and summer—does not depend upon a north and south transit of the star, but upon a modification of the obliquity of the stem of its axillation to the stem of its excentricity, or its orbital motion. The modification of the obliquity, changing the prime vertical radiation so as to project the visible sun upon the ecliptic of its motion over a space  $23\frac{1}{2}$  degrees either side of the equator, a motion,

the equation of which is upon a point of the earth's surface when the sun is vertical intermediate between the two tropics—the limits of the sun's vertical, winter and summer—causes the circle of the equator and determines that specific relation to the plane of the ecliptic, which gives rise to the obliquity of the ecliptic. The friction of the inversely flowing energies causes that excentricity of the astral nucleus upon which primarily depends the deviation of the two circles.

#### Translation of Physical to Anthropological Language.

We speak of an excentric in physics; we also speak of excentricity of mind. These are correspondential conditions. There are normal excentricities of mind; in these the man is sane, but supposed to be insane by those who are on the central or equatorial line of motion. There are other excentricities, belonging to obsessions and insanities. Moses and the prophets, with the Lord and his disciples, belonged to the former, including Emanuel Swedenborg and others.

The central and therefore equatorial line of anthropic motion is the propagative life as it obtains under the twelve varied epochs of human progress, differing in various ages to conform to the status of anthropic relation to the alchemico-organic cosmos. In the median line of human progress, the normal marital and legal control of the propagative life differs distinctly through these twelve epochs, but they are all natural (normal), and are along the equatorial line of anthropic momentum; that is, along the course of normal civilization. The Lord came nineteen hundred years ago, excentric to this equatorial line. His propagation was extraordinary, not ordinary, so far as it was related to the normal equatorial axis of human momentum. He was born in the course of the anthropic ecliptic, but at the Aro-Libral axis of both the equatorial and ecliptical planes, hence he was Aries, Ram, or Lamb of God:

## The Failure of Modern Civilization.

PROF. U. G. MORROW.

THE HORIZON of the modern world was extended when the western continent rose out of the sea of obscurity and became the seat of civilization. Since the mediæval period a new hemisphere has been added to the world, a new field of human activity, a new stage upon which is being played a new and great drama of human history. It is a world clothed with new garments woven from the threads of destiny, coming with new tendencies, with new ambitions, with Liberty written on the very threshold. Four centuries ago its sun rose in the East in the clouds of paganism; but with its rising, sprang hope in the human heart for the realization of the glory of humanity vouchsafed through the progress of order. The weird luminary of

modern times has reached its zenith in the western world.

The historian has scanned the horizon of the world, and has brought down to us lines of human events which have culminated in the western republicanism. When we retrace these lines, we discover the cause which is now expressed in the great complexity of the West. The modern world has had every opportunity for thrilling the heart, filling the heart with the joys of genuine emancipation from the thralldom of evil, but it has *not* established the kingdom of peace. The facts of history, past and present, declare that the civilization of modern times is failing in its mission, and is therefore unworthy to be perpetuated in the ages to come.



The annals of history are the channels of mystery converging in the nineteenth century, solvable only in their focal point. The civilization of the world today is a tangled skein defying analysis; it is an intricate problem baffling the skill of the churchman and the statesman. A striking feature of the modern civilization in contrast with all other civilizations, is its complexity. Each of the ancient civilizations expressed some great principle of life and order, where the hearts of the people throbbed in unison for a noble purpose, where the waves of progress moved and widened, unhindered and unobstructed upon a pacific sea. In the modern world, there exist thousands of *diverse* elements clamoring for supremacy, working in discord, and creating chaos and confusion.

Obviously, the world is not what it should be; this no one will attempt to deny. We are living in a time when the human world swings upon a false pivot. It has retrogressed until the negative pole of activity and experience is reached, and agnosticism results. The mental balance wheel has been ignorantly cast away; the governor of the engine has been destroyed. The modern world has lost the rudder of the ship of state; it has thrown its compass overboard. The world is drifting—sailing upon unknown seas. Modern government is founded upon false principles, and human justice in effigy only, is permitted in the judgment halls!

Civilization is the character of a people expressed in their social structure, in their systems of science, arts, and religions. Civilization is made up of all that makes up humanity. It can be no greater than the humanity which expresses it; it is the society of man as he exists, his stages of refinement and culture. If we would analyze the modern civilization correctly, we must take it from the standpoint of principles—we must trace the cause of the tangled skein to the false standards, to mental chaos. Man manifests what he is by his conduct; we may read the character of the world in what it does, and the modern world in its failure to bring to humanity its promised peace and happiness. As we read the modern world, we find deterioration written on the human face,—we find unhappiness, discontent, and utter disregard of the neighbor; declension is written in its literature, painted and sculptured in its art, and manifest in its gross mannerisms and lack of culture.

Nineteen centuries ago, there appeared in humanity the highest product of universal activity, involving all of its elements and characteristics in unity, declared to be the manifest world's Creator, the kingdom of God in its least form. The entire Christian world presumes to accept the man Jesus as being all there was of Truth, as having expressed in himself the very *germs* of human government, the essence of wisdom, the light of the world to ultimately shine from pole to pole. Koreshanity scientifically reveals the purpose of his coming,—as the seed of humanity to be planted in the corrupt human soil that the Tree of Life might be perpetuated and bear its fruit in the tangible world at the culmination of the ages. The coming of the harvest of his sowing is inevitable. If that harvest has not yet come, it

is obvious that modern civilization is *not* that which is to come as the manifestation of divine activity in the affairs of men.

The modern world however, in its many phases, is the result of the descending life of Jesus in the human race; it is the direct result of his *death* in degenerate humanity. The dark ages, the mediæval period of church declension, marked the time when every element of the descending divine life passed into utter corruption. Modern civilization has grown out of the darkness of mediævalism. Infused into the modern world, is the spirit of the hemisphere out of which the western world sprang. This is demonstrated in the fact that the invasion of America by the powers of the sixteenth century, witnessed the crimes of vandalism and robbery, rivalry and competition for territory and plunder. To the West have come the remnants of the lordship and vassalage of the sixteenth century darkness, the crowning of the aristocracy of America with the tyranny of the hell of feudalism.

The debris of ages has been swept down the streams of progress which flow into the modern world; the driftwood of the past has accumulated at the doors of modern institutions. If time has brought to the nineteenth century its genius, it has brought its corruption—it has brought the genius of corruption. The cloak of religion, the ingenuity of the inventor, the discoveries of modern science, and the power of government are alike used to curse and enslave the human family! The curse of Jesus through his cross with humanity, now rests upon the world. His *death* in humanity, the transformation of the energies of his life to the energies of death, has exerted a stupendous influence and power of disintegration in all the channels of his transmission. Through the death of the Almighty in man, the devils of hades, the fallacies of the mental world, the selfishness and sensualism of the human heart are created. Out from the tomb of the Lord Christ in the *leavened* mass of millions in the middle centuries, came all that is corrupt in the modern church and state, heart and mind.

Four great forms of retrogressive evolutions crept forth simultaneously from the cavernous depths of the sixteenth century; they were specifically related in their formulation, and now specifically associated in all forms of modern thought and life. They are the elements of chaos, perversions of truth. Revolutions in state, in philosophy, and science always accompany revolutions in religion. With the great sixteenth century breaking-up of the church came the dissolutions of state, and the corresponding fall of the Egyptian astronomy and the disintegration of human society in the tendency to extreme individualism. Four centuries of disintegration have created hundreds of religious sects, scores of independent republics, hundreds of theories of philosophy and science, and all of the diverse mental elements, the millions of opinions of individualists. Mighty waves of republicanism in all its forms are sweeping the world; rapidly approaching in all directions, are the whirlpools of anarchy in all departments of thought and conduct. The modern civilization is failing because it has a cor-



rupt state, a sensual god, a perverted and fallacious science, and false concepts of individual liberty.

The weird mental phantasm rising out of the sixteenth century and projecting itself against the sky of the modern world as the light of modern thought, sets in the western world when the brilliant Orb of the anthropostic world rises over the twentieth century. In the light of the genuine science of Koreshan Universology, when the rudder and compass are in place again,

when the mental balance wheel of the world restrains and liberates the movements of order, beyond the scenes of the impending and universal revolution and destruction of the modern world, the vortex of transformation of the energies of tyranny and of death to energies of equity and life, the great Kingdom of Peace, the new civilization, the antithet of all that now obtains in the world, will be established as the coming again of the life, power, and humanity of Deity expressed in the natural world!

## The Philosophy and Science of Use.

PROF. R. O. SPEAR.

THE HUMAN mind must acquire divine attributes before it can form rational conclusions concerning uses in any domain of Universology. It must be able to associate every particular with others of its kind, and find the special and the combined orderly position and function in the universals of nature. Considered alone, no true conclusion is possible on any single law, fact, or use. The solution of all questions depends therefore, on the integrity of the premise, the rigidity of logic, and the scope of comprehension.

Nature infolds and unfolds her perpetual life in one continuous series of uses, through forms which are so related that the one cannot be analyzed and understood without a proper and careful consideration of the other. All things in nature and of God come under the universal law of function and form, and their material expression. It is the most fatal sophistry to attempt an explanation of any use without due consideration of the form in and through which it acts. There is no function in the realms of universal existence independent of form and its material body.

All things are the result of specific laws and principles manifesting their use. Principles moving toward use in ends become cause, and hence law. Law is the operation or the proceeding of truth or fallacy. Truth is the orderly proceeding of law, and fallacy is the disorderly proceeding of truth perverted. The end of truth in use is good. This is the firstfruit in the crop or harvest of that procedure, whether great or small. The substance of truth is not the substance of good, as the sophists teach; but the end and use of truth are good. Here, we promulgate the philosophy of the difference between an action and the result of action. Love is not wisdom, but there is the love of wisdom; good is not truth, but the results of truth are good. By this statement of a fact, one can understand the true philosophy of function and form. Science and art are but the application of a knowledge of laws and their philosophy; they are absolute knowledge. For every effect there must be a cause, and in every cause there is a principle operating or proceeding toward use. Philosophy reveals the true methods of any proceeding law, and science is the actual accomplishment of that law in use. One tells how a thing is done, and the other is doing

the thing. The student of Koreshanity who questions the philosophy and science of Universology, reveals a lack of mental aptitude to consider the philosophy and science of any use in life.

The application of the universal law of function and form is observed everywhere. For instance, the hands have a definite and mathematical formation; and there must be a philosophy by which such formation may be explained. To understand the function of the hand, we must understand its form and the principles formulated therein. All forms depend on definite principles expressed through their mathematical laws. The true philosopher will determine the use of a thing from a study of its form. The hands have definite form; hence a knowledge of the art of hand-reading involves a knowledge of principles as related to mathematical forms. This fact has been demonstrated by experience. Cheirosophs, who study the hand in form and use, have never been able to touch on the true philosophy of the hand. The law of mental action, the method of mental extension into the body and hands, the orderly form and use of nature as presented in the complex organism of man, have not been comprehended by the students of man; hence they have had no success at formulating a philosophy of mental action and its expression in the hands. They have failed to interpret the wonders and works of nature and her definite methods of accomplishing her purposes through the laws of function and form.

To understand the true philosophy of this universal law, one must understand the great macrocosm and the microcosm, as well as the infinite variations of the interaction of these two, before these great and final ends are reached. Swedenborg was the only truly great philosopher of the Piscatorial dispensation; others of acknowledged authority have failed wholly to reveal the principles and laws of the great subjective sphere. The Swedish Seer wrote unerringly of the philosophy of use. Koreshanity is the only truly great scientific system of this dispensation; it is the true science of use. One must *know* before he can be a scientist. The world is vacant, so far as true scientists are concerned. This foolish twaddle about "masters" is ignorant talk. The "masters" have not yet appeared!



The study of formative nature has been too intricate for mortal man to comprehend with his baseless reason. He has had no premise on which to stand; no faculty with which to discover and explain and apply the great principles of life. He has had to abide the law of progression and wait for the time of enlightenment; for all great and universal principles have to be revealed to man. When once the literal truth has been planted in his feeble intellect and he comprehends universals, their transmutations and polations, analogical reason assists him to comprehend and apply particulars or details, and *vice versa*. Whatever is in universals as a basic, primal law, is of philosophic necessity in particulars, but of lesser degree and lower quality.

Thus, if it is shown that the universe has form, it follows that form belongs to all its parts and particulars. Again, if it be shown that any part or particular has form, it follows that the whole has form and use. This is true, whether we consider the physical or the spiritual universe. Form must exist in the spiritual world, or what corresponds to form, just as distinctly as it does in the material world. It exists in each particular there, as it does in each particular in nature. Form belongs to both spheres, hence the use of the word form does not imply that a material body is referred to. As the spiritual state is the sphere of principles, it follows that every principle has polation, hence form and body in and through which to live, act, and manifest itself in use.

## Koreshan Thoughts for the New Year.

To the Members of the Society Arch-Triumphant and Friends of Koreshanity.

REV. BERTHALDINE, MATRONA.

DEAR FRIENDS:—Hold in continuous remembrance the fact that there is an old and dead way and a "new and living way." All wishing each other a happy New Year, impelled by the Koreshan spirit, have a divine right to expect the year 1899 to be the happiest of their lives. To the Koreshan, the secret of the Lord is revealed; in him fear is being cast out by intelligent love, and he knows and calls upon the name of the Lord.

A worthy old lady, ever inclined to look upon the bright side of things, was visited by a young woman inclined to chronic pessimism. The old lady, wearying of the young woman's continuous rehearsal of her woes, exclaimed vehemently: "Count your mercies, Annie, count your mercies!" It is Koreshan to count the exceeding riches of God's grace, and to appreciatively estimate his mercies. Koreshans who have the brightest of bright anticipations should find little difficulty in doing this. January is the business man's inventory month. If Koreshans would attend this month to the business of making an inventory of their special blessings, the entries would have to read something like this:

Capital stock.—The Universe.

"God giveth us richly all things to enjoy." I Tim. vi: 17.

Itemized accounts would contain such items as these:

The Pearl of great Price,—the knowledge of God.

Demonstration of the character of divine Love.

Knowledge of the controlling forces of the Universe, and their powers and possibilities as the servants of men.

The science of divine Sonship, and of being a co-worker with God to the end of being unified with him.

The privilege of spreading the knowledge of the Truth—the Light of the world, and of seeing the salvation of our God from the law of sin and death, and the institution of divine Life in humanity.

These great mercies are new every morning, and fresh every evening to the true Koreshan. It is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. \* \* The things of God

knoweth no man, but the spirit of God." I Cor. ii: 9-11. The spirit of God is the science of truth, the conjunctive unity of wisdom and love. This science or scion of biune Deity, the anthropostic Sun, is the all-seeing Eye. The Eye of God does not see, save by the light of true science, the spirit. The triunity of Deity cleaves the stony heart of man, and the things prepared of God find entrance and enthronement.

The sure mercies of God are, from the Koreshan point of view, living realities, daily and hourly available to an exercised power of appropriation. "What fools these mortals be" then, who waste any energy in useless repining for the dead weights of carnality upon which we, as Koreshan disciples have turned our backs. The conjoined life of the philosophy of Jesus and the science of KORESH is bound to manifest in human life as the sunshine of divinity,—true happiness.

A word about sin offerings and thank offerings. Koreshanity demonstrates the physical universe to be the symbolic language of the divine mind. Every animal offered in the Jewish temple was a divine expression of some carnal affection to be sacrificed by mortals in the attainment of immortality. Koreshanity, the science of life and immortality, clearly reveals the nature of the antitypical sacrifices to be made by its High Priest, the High Priest of the Levitical order. We are all well instructed through THE SWORD as to these sacrifices,—so well that the peace of God cannot keep our hearts and minds until we have surrendered our offerings. The consequence of yielding the sin offerings is the disposition to render the thank offerings. A stanza of a hymn learned during the far-away school days in old New England, seems to be singing itself as an accompaniment to this written expression of thought:

Oh! happy is the man who hears Instruction's voice,

And who celestial wisdom makes his early, only choice.

Celestial wisdom in its natural manifestation is the Science of Truth. We have chosen it; let us apply our hearts unto it. Let us live in obedience to it, and have a genuinely happy New Year!



# The Tried and the Untried Way.

AMANDA T. POTTER.

PRIMARILY, the Almighty created the human soul, and he created the soil from which the soul perpetuates itself. He granted man the produce of the earth for meat, even as he gave the same to every beast, fowl, and creeping thing. He did not impart to man the authority to convey a foot of His domain, and when, in the person of the Christ, he summed the law and the prophets in that terse dictum of love to God and the neighbor, he therein imperatively forbade man to buy and sell the earth, which traffic is a prime means to man's degradation. Not until man became perverted, did he pass from hand to hand God's domain as common barter. Then did he create in God's estate, avenue of usurious use; then he poisoned its fairness with the paraphernalia of slavery, and hampered its exuberant joy in the bonds of deed and mortgage.

It will be claimed that the processes of our civilization preclude domain free to occupancy, for uses. As voicing the prevailing system, such admission is self-criminative. High-handed indeed, the *regime* which urges the retention of a murderous system that it may continue as a superstructure of another murderous system! In a land of church spires ostentatiously pointing upward, the position would be ludicrous only that in result it is pathetic; it would be a comedy were it not a tragedy; it might pass as expansion of God's unfoldment for human improvement, were it not the impressed image of the upas which has shriveled the plenteous sources of Deific providence.

When government assumes the correct relationship to the affairs of men, land tenure will cease, and our chief Magistrate will not find it necessary to burden his message to his people with the assurance that labor in the industrial field is better rewarded than at some previous time. There will have obtained that nice adjustment between human use and its recompense, which demands no mention; it will be as universally recognized as the existence of sun or air, for Wisdom will have struck demolition to the root of economic disease. Liniments and lotions, the palliatives of the many men with as many minds on economic questions, will not constitute the means in the hands of the great Physician.

We rejoice in the Christmas cheer distributed to the hungry, but

For the love of the suffering ones let us have short shrift for those practices that place the poor man's

Three-hundred sixty-four shrunk stomachs to outface his stomach three hundred sixty-fifth, filled e'en to aching!

The words "paternal government" have ceased to be bandied. The glib pen which scribbled "calamity howlers," is chiefly resting with promise of rusting. It is a conceded fact that calamity awaits our near future. The man whose family starves while he vainly sues for work at any price, does not wait for it.

According to the recent utterance of a celebrated speaker on social economics, one has the right to denounce a system even before he can point a better way. But to whom would sane judgment turn for leadership, —to the man who cries out the wrong and knows no remedy, or at best suggests an untried remedy, or to the man who comes with remedy tried and proven? The speaker of our allusion evidently plumed himself upon his broad-minded, liberal attitude, evinced in his declared willingness to unite forces with any of several leading reformers of the day, provided by so doing he could have his own ideal borne on even a little way. And what was his ideal? We listened attentively an hour or so, but the ideal did not stand out so clear cut as did the basis of his quiet satisfaction in the coalescing scheme. This latter became even a trifle startling when he cited as authority and ensample, our Lord the Christ as having joined the movement of John the Baptist! Perhaps this was an ephemeral belief: It was noticed that the reported effort omitted it.

Only one in this whole anguished world points to a tried way. While men's hopes are built upon tearing down; while men entertain thoughts of violence against manifest robbery; while men even plot death against the pillagers of themselves and their little ones, that unique *one* forges surely and solely to upbuilding. He has formulated an industrial system whose basis is equity,—elaborated from that Rock denoted by the Christ,—and patiently waits. He waits, but his waiting is not the waiting of inactivity. And who follows? A few who are becoming the many, while the world of speakers and writers unwittingly draw opinion and expression from this unacknowledged ONE.

The purpose of government in its supreme relation to social order is not so much to regulate the conduct of men, as it is to so insure the economy of *things* as to provide for the equitable distribution of the products of nature and art, and to so adjust the creation of the essential and ornamental as best to insure human happiness.

When integralism obtains, and the influence of love actuates every member of the universal society, the interests of the individual will then become the interests

of the mass; for whatsoever affects the one affects the other.

God's city (doctrine) must invest his temple. It is the continent of the temple. It must be built before the temple can be erected. The temple (life) is produced from the city (doctrine).

Truth is the continent of life. It is the wall investing the life.

The masculine and feminine in God are equal.



## In the Editorial Perspective.

THE EDITOR.

KORESHANITY is not a simple thing, that can be learned in a day from the reading of a few copies of our publications. It is a system of thought and life, and requires a course of education in it to comprehend the science of its conclusions. Conclusions formed from a brief study of a few of its features do *not* constitute Koreshanity; and investigators must bear in mind that without some guidance, without some fundamental principles, and without some logical thought, many ridiculous conclusions may be reached concerning Koreshan Universology. The difficulty Jesus had, was that clergymen of his time would reach and teach rash conclusions concerning himself and his work; they refused to study his system from the standpoint of its presentation. Many persons, after having reached some of the most *absurd conclusions* concerning the Koreshan System, are foolish enough to condemn the entire System; they attempt to bring a complete system of knowledges to the judgment bar of ignorance! To become conversant with what is taught in the world today in the so called sciences, requires years of application; it requires years to master the few branches in the principal universities of the world. While the Koreshan System contains keys undiscovered to modern educators—shorthand methods of instruction and of study, one should not expect to master the complex system of Universology from a single text-book of Koreshanity. Men spend years in the study of theology alone; years in astronomy and other branches, and many more years to make any successful application of them to the fallacious customs of the times. After intellectually comprehending the fundamental principles of the Koreshan System, it necessitates constant thought and the exercise of all the mental and rational faculties to make its truth a part of your life. Koreshanity is a *stupendous thing*, powerful enough to save you if you accept it, powerful enough to crush you if you fight it!

Canada, in its attempt to invent a unique design for its new two-cent postage stamp, has overreached the bounds of propriety. The stamp bears a map of the world on the Mercator projection, with all of the English possessions in bright red. The continents of America stand erect in the middle of the map, with an immense crown capping the climax of Canada. At the bottom are the words, "Christmas, 1898," and the motto, "We hold a vaster empire than has been." This is an instance where the child presumes to be greater than the mother! Canada is not the British empire, but only a part of it, and does not hold the greater empire. The Jubilee ode of Sir Lewis Morris, entitled the "Song of Empire," from which the motto is taken, was written of the British empire, and not of Canada. The great crown at the head of America will not grow in favor with Americans; but when the great Pan-American empire, as the true imperialism, is established, the crown can truly rest upon the American brow!

The modern world is made up of hundreds of systems of thought—theories of science, religion, and sociology. There are *so many* schemes, that nobody knows which is right; hence, they are all supported and taught in public institutions. They have become a part of modern civilization, standing evidences of the fact that the world is too ignorant to distinguish the shades of fallacy. Is this not so? But when Koreshanity comes, involving the solution of all problems discussed everywhere and in past ages,—the problems of all departments of science, religion, and social economy, the people of the world are able to quickly decide that it is absolutely foolish and absurd! We hold that the mind cannot know absolutely that a

thing is *wrong*, until it is able to determine absolutely *what* is right. Fallacy cannot be proven to be such, until the absolute truth is known.

Modern inventive genius has made the millionaire. All so called great inventions pass from the hands of the inventor to the possession or control of capital for the enslavement of the workingman. The world may boast about advanced civilization and its conveniences, and lose sight of the fact that the conveniences are only adding to the wealth of the wealthy; every step of modern times is against the poor; and in the coming struggle between capital and labor, the syndicates and trusts will have in their power every product of modern ingenuity, from an engine to a warship, in formidable array against defenseless chaos,—of millions of slaves. Modern civilization instead of being a blessing to humanity, is a stupendous curse!

Nineteen hundred years ago, the parables of Jesus were not understood by the masses, for the simple reason that there was something wrong with their faculties of comprehension; but today, even the Sunday-school boy presumes to understand the Bible! Jesus spoke the language of symbolism, which admits of but one interpretation to the rational mind—the scientific interpretation. There is nothing in the Bible nor in the world of nature that the modern world has any true conception of; yet they talk of God, heaven, the devil, and hell, and all the angels, the creation of the world and other wonders, as though they were the most familiar and commonplace things in the world!

Once the land of light and of progress, now the territory of barbarism, Persia, holding still the title of "king of kings" for its Shah, is about to be divided. Persia in ancient times was ruled by such great conquerors as Cyrus the Great, Darius, and Xerxes. The land of Zoroaster is subject to the felling greed of Russia and England; the two powers are conspiring to divide the nation that has a history of more than 2,500 years. The existence of the Persian dynasty through this long period of the world's history, bridges over the time from the ancient Cyrus to the antitypical KORESH; and now as the Koreshan work integrates, the Persian kingdom disintegrates.

We want you to extend your rational horizon, and obtain a little greater mental scope, a broader range of vision. Perhaps you have confined your thought to your own vicinity and to local affairs—narrowed down to the insignificant channels of activity. Get out of the ruts! Truth is progressing, the world is moving toward stupendous events. We want you to study humanity,—its character, its needs, and its destiny. This requires a Universology; a little mental elevation, from which the mental vision may span a greater area over a greater arc. The only Universology in the world is Koreshanity, and THE FLAMING SWORD is devoted to its promulgation.

The Copernican system of astronomy has the honor of originating in the period of the world's greatest mental darkness,—the dark ages. It was founded at a time when the geography of the earth, its size and form, were utterly unknown, and before any attempt was ever made to demonstrate its shape. It has the stamp of darkness, of scientific perversion, and of logical absurdity. Not until two hundred years after the conclusion that the earth was in motion, was there any attempt made to prove its mobility and rotation—and these attempts resulted in utter failure! The Copernican system is an evolution of Catholicism.



There is but one solution of an intricate puzzle. The solution of the great puzzle of the universe is demonstrated when all the parts fit. In modern science many pieces,—many problems, are laid aside and marked with the agnostic label, "I do not know where this belongs!" There are too many missing links, too many absurdities in modern thought to constitute the solution of anything. Koreshanity is the putting together of all the parts of the universe in their natural relations; the fact that it does so, demonstrates its truth.

Key-notes and fundamental principles are absolutely necessary in a successful study of Koreshan Universology. Without them, volumes of explanations would do no good; with them, volumes of explanations are not necessary. The Koreshan method of education is revolutionary. We stimulate thought, and guide the thinker. We want those who have ability, the disposition, and the opportunity, to make a study of the System in accordance with the methods which are in keeping with its principles.

The Copernican system of astronomy is out of harmony with the eternal fitness of things; it is unreasonable and without foundation; it is absurd. The Koreshan System is in keeping with all science of language, the testimony of nature, and the physiology of man, the analogy of the cell—in keeping with the Bible, and with the facts of demonstration, observation, and experiment. The modern astronomy is a monstrosity; the Koreshan System is natural, rational, sane.

A mechanic writes: "Being a mechanic myself, the mechanical and scientific departments of your literature are of great interest to me." Mechanics, surveyors, and engineers—practical men, grasp the truth, and feel the force of the Koreshan Geodetic demonstrations of the earth's concavity. As for the orists, they are enraged because they do not have the mental capacity to originate so wonderful and startling a system as Koreshan Astronomy.

Some of the marked products of modern civilization are the millions of the poor, the insane, the tramps, the hold-ups, swindlers, confidence men, saloon-keepers, the politicians, preachers, lawyers, the scorcher, and the dude. These classes are increasing with alarming rapidity. Strangely enough they follow the American flag, and are now invading Hawaii, Cuba, Porto Rico, and the Philippines!

The surface of the physical heavens is convex to us. The objector assumes the impossibility of such a surface appearing concave. Very well; he claims that the earth is convex, while to the aeronaut at a few miles altitude, it appears as a huge dark bowl, with the horizon rising to the level of the eye. Now, what is the objector going to do about it?

Millions of facts concerning the world of man in its many departments of relation and expression, may be obtained from ancient and modern literature. A knowledge of these facts alone is not science. Koreshanity is a system of interpretation of all the facts of nature, the synthesis of all principles and knowledges.

"A rational God is the supreme need of the people." True; and the Almighty realizes at the present time, another supreme need—the need of rational people! A wise God cannot operate through a multitude of fools, else he would be working mightily now in all the world!

Koreshanity involves the stupendous work of the civilization and purification of both the natural and the spiritual worlds, a conquering of the hells, and the salvation of man.

Nobody can tell what popular theory is right; but everybody can at once conclude that truth is absurd. In this the modern world is unanimous.

The greatest discovery of modern times is the discovery of Koresh,—that all energy is substance; confirmed in alchemy, denied in chemistry.

Modern education is a mere superficial polish, a shining of the surface of many rough and sepulchral interiors.

Koreshanity is the system of Cyrano; it is putting its *knows* into all departments of the world's affairs.

The sharpest edges are knowledges. THE FLAMING SWORD cuts both ways.

Koreshans are discreet; they know when to say know.

The only true basis of metaphysics is physics.

Narrow minds go down the broad way!

The moon shines for moonshiners.

Occultism is out of sight.

## Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

### The Limitation of Space.

On page 15 of the CELLULAR COSMOLOGY, the author formulates an axiom regarding form and limitation. (1) The same axiom can be made as to time and space as well as form; and yet no intelligent man can think of a limit of time or space.

(2) Again, if the world is a hollow sphere, what is there on the outside of the crust? Is it a hollow globe floating in space, and has space limitations?

(3) The mind of man cannot think of limitation, for a limit is limited by something, either by a solid or by space. So that the argument that the universe has limitation is false, whether the earth be a solid globe floating through space, a hollow globe floating through space, or a hol-

low within an enclosed solid mass.—READER.

(1) Time and space are specifically related to the existing, tangible world. There can be neither time nor space separate and apart from the universe; for space is the measure of form in its several dimensions, while time is the measure of the mutations and cycles of form and its life, or functions, in evolution and involution. Both time and space are limited. Eternity of time is the succession of periods which as definitely begin and end as day and night; a year is a definite cycle of time, measured by the annual revolution of the sun; while the cycle of

24,000 years is the measure of the solar precession.

Correspondingly, there is time in humanity,—the epochs of human history, the ages of human progression, the cycles of continuous creation. Correspondingly, there is *eternity of space* within the limited form, through the activities of the universe at and between the terminal points of space, the center and circumference,—through the constant ascent and descent of energies in endless mutations.

So that the conception of the limitation as well as the eternity of both time and space, is the simple result of the application of logic to demonstrated premises.



Any other conclusion than that founded upon a demonstrated fact is unreasonable and unsound.

(2) There is nothing on the outside of the shell of the earth. The concave earth is *not* a globe floating in space—there is no space outside; the outermost stratum is the limitation of space. Space is dimension,—the dimension of form. There is no space outside of form; space is limited to the dimensions of the universe. The earth of 8,000 miles diameter occupies *all* the space there is!

(3) It is utterly impossible for the mind to conceive of that which is illimitable; it is an unthinkable and unknown quantity. The conclusion that there is illimitable space has not a single, tangible, rational fact in all the universe as a basis; it is illogical, unreasonable, and absurd; while the limit of limitation—the environ of all space as the ultimate limitation of the universal form, *is* thinkable, conceivable, tangible, reasonable, and demonstrable. The mind can grasp it as a *form* of thought corresponding to the form of the environ. On the other hand, there can be no conclusion *in* thought where there can be no conclusion *of* thought, no finishing of the concept; consequently there can be no *conclusion* as to illimitability, because the thought is *formless*, and consequently is not a conception of thought. As long as the conception is incomplete it is not a conclusion; and when the conception is complete it is limited. The rational mind can only think of limitation. Demonstrated premise and logic force our conclusion, and the conclusion is absolute.

#### Eclipses and Planetary Perturbations.

Probably the best proof that the CELLULAR COSMOGONY is not correct, is that for hundreds of years all geographical and astronomical calculations have been made on the theory that the sun, moon, and stars have weight and motion, and that these calculations prove in the main correct. When astronomers find perturbations in the march of planets, and conclude that they are due to attraction of other planets yet undiscovered; and when with better instruments they discover the planet they had located by its influence upon others, to me it is a strong proof that they are right.—READER.

Here we have what is designated as probably the "best proof" opposed to Koreshan conclusions; its weakness is easily demonstrated. It is true that eclipses have been calculated with some accuracy since Copernicus evolved his system; it is also true that all such calculations of eclipses were made *thousands* of years previous to Copernicus! On the basis of the above conclusions, the accurate calculations of the Ptolemaic astronomers would prove the Ptolemaic system

to be correct. Even the intricate calculations of the precession of the equinoxes were made and employed in astronomy in the days of Hipparchus, centuries before the period of the "dark ages," from whence the modern system grew as a mental mushroom.

Any system of astronomy with a series of concentric planetary orbits, involves in terms of its own, all of the physical relations and movements of the planets in the arc of the heavens. The theory of astronomy had nothing to do with the discovery of the planet Neptune, the only planet whose discovery is claimed to figure in favor of the Copernican system; with the same tables, instruments, and facilities, a man with *any* astronomical views and experience would have been able to locate in the constellations of the heavens, the new planet. The facts of practical astronomical observations were factors in the discovery; hypotheses only filled in the blank places in the mental concept, while the real factors led to the conclusion.

The relations of the planets, or the planetary ratio of progression in the scale of activity and movements, are the same in any system of astronomy; applied on the outside of the earth, where perpendiculars radiate and diverge in all directions, the distances between the planetary orbits are exaggerated into millions, and even billions of miles. Applied within the hollow sphere, we have the inversion of the principles, a convergence of perpendiculars, and a consequent shortening of the degrees of arc in miles, and a corresponding diminution in the size of the planets.

#### Why is There Light in a Shadow?

I wish you would explain the diffusion of light in space, where the sun's rays are cut off by opaque objects.—S. B., Cleveland, O.

Koreshan physics differs radically from the old school physics, in that instead of supposing that energy is a mere mode of motion, a mechanical oscillation or atomic vibration, it demonstrates that all energy is *substance*—substance in a state of sublimation. A quality of solar energy descends through the atmospheres and becomes, through alchemical transmutation, light in our atmosphere. It is the result of the destruction of atmospheric atoms—the combustion of atoms caused by the agitation of the atoms in the currents of energy—in other words, by the friction of the substances in transmission. The direction of the transmission depends upon the direction of the impulse and the character of the medium of propagation. Light is transmitted from atom to atom.

A given ray of light is a track of atomic combustion. From each atom consumed, the energy of light is radiated in all directions, so that rays of light are constantly passing out from the primary ray, growing weaker until the combustion ceases and darkness obtains, as in the common phenomenon of twilight from sunset to the shades of night. Light is produced in a shadow through these transverse radiations. This is what is usually termed diffusion or dispersion of light, when in fact it is the *creation of secondary* rays as the result of the alchemic action of the primary ray.

We hold that there *is* an atomic vibration in the generation and transmission of energy; but that vibration is *not* the passing of the atom from one place to another, as in the usual theory, but from one *state* to another, or from one quality to another—from the state of matter to its correlated energy or sublimation. The intensity of light does not depend upon the rapidity of atomic oscillations or the shortness of so called wave lengths, but upon the rapidity of the atomic dissolutions per second.

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#### First Impressions of Investigators of Koreshan Universology.

A Confirmed Infidel for Forty Years Converted to Koreshanity.

About two and a half years ago, I found a copy of THE FLAMING SWORD on a shelf in my room. At that time I was a confirmed infidel, and had been for forty years. When I was about 22 years old I decided to study the Scriptures and find out which was the right church, and become a member of it. I soon discovered that the churches had no legitimate connection with the teaching of the Scriptures, and that they were doing a great deal of harm; and I have rendered myself very unpopular with many by saying so on all suitable occasions, from that time to the present.

It was not long till I very reluctantly began to doubt the source of the Scriptures, and, notwithstanding my best efforts to the contrary, I soon came to the conclusion that, despite the many good things it taught, the Bible was not the Word of God. Not long after this I began to believe that there was *no* God, which left me in a miserable condition; but it was my good fortune, in the course of a few more years, to become fully convinced that there *is* a God; and after much study and reasoning on the subject, I came fully to the conclusion that the true religion consists in love, reverence, and gratitude to God, and doing good to his creatures.

This was my condition when I found that copy of THE FLAMING SWORD. When I commenced reading it, it began to grasp me, and as I proceeded, its grasp was



strengthened; and by the time I got through, it had an irresistible hold on me. I never was so pleased with anything that I had read in my life! I hardly knew how to trust my senses. As I had gone through it at a very rapid rate, I immediately re-read it, and read it the *third* time before I laid it down. There were some things I did not understand, but the nature of what I did understand was such as to make me feel pretty sure that I would find that it was *all* good, when I came to an understanding of it. I was exceedingly anxious to learn all about Koreshanity, and the anxiety continues without any abatement.

As to what impressed me most, I will say that, owing to the fact that I had been for many years exceedingly anxious for *definite* information in regard to God and the final destiny of man, the theological and religious teachings are the most interesting to me; but I have enjoyed all of the Koreshan doctrines very much indeed, as far as I am able to understand them. My education is too limited to enable me to understand it all. The CELLULAR COSMOGONY was a source of unspeakable relief to me! Although I had regarded the Copernican system as being true, it always had a very depressing effect upon me. In many respects, it was seemingly absurd and impossible to me, and I did not find any pleasure in thinking about it. It was easy for me to accept the CELLULAR COSMOGONY without waiting for any explanations, which I had no doubt would be forthcoming.

I have found the Koreshan doctrines to be strictly consistent, delightful, and satisfying throughout. Koreshanity has brought me into a new and most desirable state of existence. I regard it as being *the truth, the whole truth, and nothing but the truth*; and earnestly wish every man could have a knowledge of it.—M. H. Z., Ala.

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### The Flaming Sword Warmly Welcomed.

**Flashes More Brightly at Each Unsheathing.**

THE FLAMING SWORD flashes more brightly at each unsheathing; the flaming flashlight which is illuminating the darkness of minds alienated from the truth, reveals more and more the character of the evils and errors to be overcome, the prejudice to be conquered, the fallacies to be met and overthrown! The year 1899 will be a grand one in the development and progress of the Koreshan System. Interest is being evinced on all hands, though many are slow to admit that any interest has been awakened on their part. The testimony thus far has quickened the curiosity of the average mind. I am daily surprised at the questions asked by people who have hitherto made no special effort to learn or find out anything! Though all seem to concur in that they expect something to happen—something to come, all are wondering what it is to be. We are pushing the work to the front as fast as we can, all things considered; and as there is plenty of time we will not hurry matters beyond what the plumb and level demand.—L. S. P., Lake, O.

**Made Christmas Presents of Three Subscriptions.**

I do not take your paper myself, but I have the reading of it; my home is with Sister S. W., and our first impressions

were that the Koreshan System was so much in accord with truth, that we were more than pleased and thankful to know that you are teaching the truth and are endeavoring to bring it to those that are in darkness and are willing to receive the light. I want to make Christmas presents of THE FLAMING SWORD to three of my sons; you will find enclosed \$3 for the same; I send the names and addresses. —Mrs. N. A. S., Fulton, N. Y.

#### Better Than any Other Paper.

I like THE SWORD better than any paper I ever read; in fact, it is the only paper that ever satisfied my spiritual hunger. I want to join you soon and be one of you; and if Koreshanity can make anything out of me I am ready to submit to the requirements. It is my desire to be of some use in the world. I have been looking for some one all my life who could teach me the truth, but I have been disappointed every time until I read the Koreshan literature.—C. C. M., Little Rock, Ark.

#### Deep Research by a Comprehensive Mind.

DR. TEED:—

I am intensely interested in your unique Journal and its novelties, which betray deep research by a comprehensive mind.

The ethmoid as "the electro-magnetic plate of the dura mater," page 5, No. 49, Vol. XII, is a revelation to me. I am also astounded at your CELLULAR COSMOGONY; it is well worth looking into.

Respectfully,  
PROF. ALLEN HADDOCK,  
Editor *Human Nature*.

#### A Bubble of Humanity.

**A True Story.**

The rays from the afternoon sun glinted between the leaves of an old birch tree, penetrated a latticed window, and rested upon the head of a slender girl of fifteen summers, busily engaged in rolling out pie crust in an old colonial kitchen. Her face was wet with tears, for she was so tired and lonely; there was not one of her own sex to whom she could confide her girlish hopes and fears. Her mother had just died, and the burden of toil and weariness had been transferred to the shoulders of her little daughter. The dairy work, the laundry work, and cooking for four great hungry men, beside the manifold duties connected with woman's household department on a farm.

Abigail's father was tall and dark; a pair of gray eyes looked out from beneath his shaggy eyebrows, while thin lips closed tightly over his determined mouth. He owned a farm of forty acres of stony

land situated near a small village in the state of New York, and was looked upon, by the simple neighboring folk, as the possessor of means bordering on affluence. He was a very orthodox Methodist class-leader. The pastor could always depend upon securing a hearty and very audible approval from Mr. Dwight's high-backed pew, whenever a climax was reached in the lengthy sermons delivered each Sunday in the little meeting-house under the hill.

At the commencement of each Thursday night prayer meeting, Mr. Dwight would arise, blow his nose in a very sanctimonious manner, and with hands clasped behind his back, launch out upon a lengthy supplication to the "Law-r-d," in the course of which he would frequently enunciate this appellation in a very unctuous and long-drawn out tone, expressive of the greatest piety. He firmly believed he had attained to the quality of the sonship of God, and could sin no more.

Meanwhile, little Abigail maintained order in his household. The heavy physical strain was slowly bending the tender bones of her undeveloped organic structure, and pressing them in upon her lungs. Her father seemed unable to imagine that any unfavorable results would develop from such extreme toil. As long as the health of the child did not become completely shattered and compel her to assume a state of confirmed invalidism, everything to him, seemed progressing in a satisfactory manner. The thought of employing a strong woman to aid in the household work, did not enter his mind.

Five years passed by. The son of a neighboring farmer won her heart, and provided a new home in a small town in the state of Iowa. Here she lived happily (?) for twenty years. A son and three daughters blessed their union, or cursed it; which? For her life flowed into her children, and her death was caused by a general giving out of the vital forces of her physical organism.

This little sketch portrays the duration of but a single bubble that has formed and burst upon the sea of our common humanity. Thus the circle of mortality is perpetuated. Spirit entities, or life potencies, flow down from the human brain and form the new personalities that are born into the world. The remainder, that are liberated from the worn-out corruptibility of our mortal structures by the change we call death, and which pass into and increase the strength of other living human beings, are again dissipated in sensual reproduction. Spirit entities thus merge from the natural into the spiritual realms, where they remain until they have undergone a definite series of experiences, the nature and duration of which are under the control of immutable law. At the close of stated cycles in the mental world, thought forces, or spirit entities, descend as germs and sperms of reproduction, and are born into the natural world as tangible, human personalities.

Thus embodiment follows embodiment



in the natural world, alternating with experiences of a definite character extending over stated periods of time in the mental, or spirit world. During the period of these re-embodiments, which extends over ages of time, the mental entities continually pursue high ideals and experience nought but bitter disappointment. They are thus enabled to appreciate the signification of those fundamental truths of being, enunciated by the Lord Jesus nineteen hundred years ago: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. \* \* Thou shalt love thy neighbor as thyself." They then scientifically apply these principles, and by overcoming sensual thought and propagation, conserve their life forces, instead of diffusing them in the plane of mortality. The heaping up and proper polarization of these potencies will enable those who have matured sufficiently, to step out of the circle of mortality and enter through the door into that higher cycle of perpetuity, where continuity of consciousness is never broken, nor life forces dissipated.—W. B. SWEET, Chicago.

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## Chat With Readers.

The year 1899 is full of promise for THE FLAMING SWORD; it begins with evidences of prosperity for our work. The publication of this Journal weekly during the past year has spread the Koreshan work everywhere, and the System has gained a firm foothold in the hearts of a multitude of readers. Our increasing circle of friends constitutes one large family scattered throughout the world. THE FLAMING SWORD is a means of communication of truth to the members of the growing fraternity. Our work is gaining ground, it is spreading as never before. You are all interested in the promulgation of the marvelous System of KORESH; you can now take fresh courage and help us push the movement into newer fields! This year begins with a generous response on the part of our subscribers in renewals, in sending us new subscriptions and contributions, and orders for books, circulars, and tracts; and you have written us many encouraging letters. For all these forms of generosity, we heartily thank our friends; and we reciprocate in the endeavor to make each succeeding issue better than the preceding. We are glad to note from your warm letters that THE FLAMING SWORD is welcomed more and more among you, filling a place and performing a work in you and in the world impossible to other journals.

We publish this week Part 1 of a series of three articles, "The Philosophy and Science of Use," by Prof. R. O. Spear, of Wisconsin, from whom we have published several letters during the past few weeks. The main thought of the series is that there is no function without form, and that all uses are performed through form in every sphere of existence. Many of our readers who have known Prof. Spear in the past will be glad to see some of his

work appear in THE FLAMING SWORD. Just now the Professor is using the CELLULAR COSMOGONY to stir up the students and professors of colleges and universities, and is creating a sensation wherever he works. The article appearing this week, uses the terms philosophy and science in the sense that the world generally uses and understands them. We would use the terms a little differently—more in keeping with the strict meaning of the words. For instance, philosophy is the love of wisdom, while science is knowledge. The application of science is a practical work. While it is true that Swedenborg was a philosopher, he did not define the uses in the natural world—he did not put forth a science.

Special attention should be given to the article "Osteological Analysis of Structured Man and Cosmos," by the Founder of Koreshanity, in this issue, showing the relations of the equatorial line of mortal propagation and the ecliptic of divine momentum. It is an analogical application of the knowledge of astronomy to the anthropotic or human world and its planes of activity. The line of divine progress in humanity is opposed to the normal movements in the mortal generation; truth is always opposed to the methods, character, and conduct of the mortal world. Without a knowledge of these relations, astrology has no practical basis of application.

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## The World's News.

Wednesday January 4, 1899.

Democrats are endeavoring to find an issue for campaign of 1900; committee meets in Chicago and decides on silver.  
Baron Banffy and Deputy Horanszky fight a bloodless duel at Budapest, Hungary.  
Complications arising in Philippines; insurgents in Luzon take a stand against American authority.  
Servian dynasty in danger of overthrow; terror reigns in Belgrade.

Thursday.

Many congressmen are victims of la grippe.  
Chicago University receives donation of \$368,874 real estate from millionaires Marshall Field, Rockefeller, and Ryerson.  
Sagasta, premier of Spain, to continue in power; cabinet to be reconstructed.  
Mt. Olympus threatening eruption.

Friday.

S. E. Gross charges Rostrand, author of *Cyrano de Bergerac*, with plagiarism of his "Merchant Prince of Cornville;" sues for writ to restrain Richard Mansfield from further presentation of *Cyrano*.  
Chicago hold-ups increasing; hold up a dry goods store during business hours.  
Hungary on the verge of revolution; riotous proceedings in the reichstag; mass-meetings by citizens.

The Swiss have faith to remove a mountain; must blast away Sassa Rossa mountain to prevent avalanche over railroads.

Saturday.

Bryan breaks out against annexation and expansion, at Cincinnati.  
Tammany Hall is for American expansion and against the silver issue.  
\$4,000,000 failure of the Pattison Company in Edinburgh, Scotland.  
Lord Curzon formally assumes the viceroyalty of India amid great ceremony.  
Cuban evacuation commission leaves Havana for New York.

Sunday.

Cuban insurgents looking to U. S. for wages due them as soldiers.  
Illinois anti-trust law ordered to be enforced; state's attorney to begin actions against corporations.  
England and Russia said to be scheming to divide the Persian empire.  
Tattooing is a social craze in New York since advent of Horitoyo, Japanese tattoo artist.

Monday.

Plucky Chicago bank clerk, attacked on street, puts three thugs to rout.  
Philippine insurgents threaten open rebellion against U. S.; to fight for independence; may destroy Iloilo; Luzon quiet; southern islands in turmoil.  
German-African colonies shock civilization by enormous slave deals; 15,000 slaves sold in one day at Kete, Togo colony.  
All ship yards of Russia busy constructing warships; works for war, talks for peace!

Tuesday.

Rev. T. B. Gregory resigns pastorate of Chicago Universalist church of the Redeemer; declares for hell if the trustees go to heaven.  
Wreck of passenger train in Lehigh valley; 14 killed, 48 injured.  
King of Greece dissolves the Zaimis cabinet.  
Russia plans a railroad through Persia.  
Prominent Cuban insurgents named for important positions in local affairs.

\* \* \*

If one man commands the land upon which others must labor, he can appropriate the produce of their labor as the price of their permission to labor. The fundamental law of nature, that her enjoyment by man shall be consequent upon his exertion is thus violated. The one receives without producing, the others produce without receiving. The one is unjustly enriched, the others are robbed.—Henry George.

The popular man stands on our own level, or a hairsbreadth higher, and shows us a truth we can see without shifting our present intellectual position. The original man stands above us, and wishes to wrench us from our old fixtures and elevate us to a higher and clearer level.—Carlyle.

How many things both just and unjust are sanctioned by custom!—Terrence.



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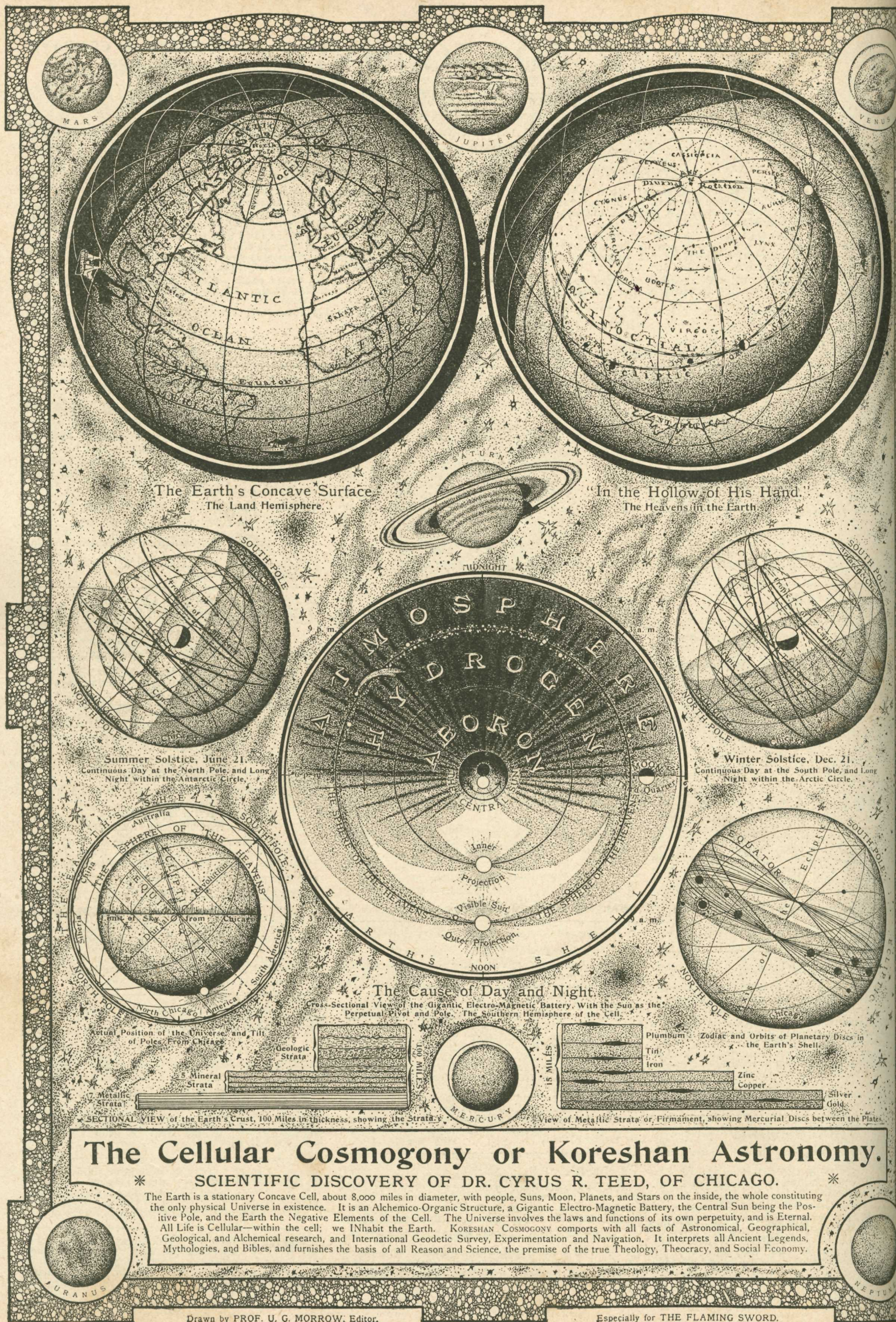
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